



## The Wrong Intention

Much of our learning this week discussed the incorrect intentions when performing one of the four *avodot*<sup>1</sup> that would invalidate a *korban*. In particular we focused on two issues, intending to eat or offer the *korban* outside the designated time rendering the *korban pigul*, and intending to eat or offer the *korban* outside the required location.

The *Mishnah* (3:6) asserts that incorrect intentions when performing the *korban* are only problematic in these two cases and if the *korban* was *chatat* or *korban pesach* and the person intended it to be used for a different *korban*<sup>1</sup>. In that *Mishnah* however *R' Yehuda* argues that if someone slaughtered a *korban* with the intention to leave its blood or sacrificial parts beyond the allotted time or take them outside the designated location then it would also invalidate the *korban*. Why does *R' Yehuda* specifically add these two cases?

The *Bartenura* explains that *R' Yehuda* adds these cases because if the intentions were fulfilled the *korban* would be *pasul*. Based on this the *mefarshim* try to understand why *R' Yehuda* does not also argue regarding the other cases listed in the *Mishnah* since for some of them, if the intention was actualised the *korban* would be *pasul*.

One case is if one intended to place the blood of the *korban* on the *mizbeach* but on the wrong place. The *Bartenura* answers that *R' Yehuda* understands that as long as the intention was to place the blood on the *mizbeach* and not outside, it is not a problem. The *Tosfot R' Akiva Eiger* explains that this is because even if the blood was ultimately placed on the wrong location, the owners still fulfilled their obligation, despite the fact that the *korban* cannot be consumed.<sup>2</sup>

The *Tosfot* (*Zevachim* 36a) ask that why, according to *R' Yehuda*, if one intends to leave the *eimorim* till the next day is the *korban pasul*? If one did so, and the blood had been offered correctly, *kapara* is achieved!

They differentiate between the cases where the *eimorim* were left beyond the designated time or if someone who was *tameh* offered the *eimorim*. Having intention that a *tameh* person will offer the *eimorim* is another case where *R' Yehuda* agrees that the *korban* is not *tameh*. If the *eimorim* are left over, even though atonement is achieved the rest of the meat of the *korban* cannot be eaten. If a person who is *tameh* offered the *eimorim* the meat of the *korban* can be eaten.

Based on this the *Tosfot R' Akiva Eiger* asks a question. How is the case of intending to leave the *eimorim* till the next day different from intending to place the blood on the wrong part of the *mizbeach*? In both cases if the intentions are actualised, atonement is achieved and the meat is prohibited.

He answers citing another *Tosfot* (*Menachot* 18a). Indeed there is no difference between the two cases. Accordingly *R' Yehuda* should really permit the *korban* if one intended to leave the *eimorim* too long. Yet there is another case that *R' Yehuda* refers to – intending to leave the blood beyond the required time. If one left the blood and not the *eimorim* beyond the allotted time it would be invalid. Consequently, the reason he invalidates the case regarding the *eimorim* is a *gezeira* (decree) in case one were to permit the case involving blood.

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<sup>1</sup> See last week's issue.

<sup>2</sup> He continues that the same holds true for when one intends to place the blood on the wrong *mizbeach* (*nechoshet* or *zahav*).

**Revision Questions**

זבחים ב' ב' ד' ד'

- What two intentions during *shechita* relating to what will be done with *korban* later invalidate the *korban*? (ב' ב')
- Relating to the previous question, which of the two is punishable with *karet* if the person later eats from the *korban*? (ב' ב')
- Complete the following rule: (ג' ב')

\_\_\_\_\_ כל \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
 לאכול דבר ש \_\_\_\_\_ לאכול, להקטיר \_\_\_\_\_, חוץ למקומו, \_\_\_\_\_  
 חוץ לזמנו \_\_\_\_\_ ובלבד \_\_\_\_\_

- Provide some examples of the end of the above rule. (ד' ב')
- Explain the debate regarding a "mixture" of *pigul* and *machshevet chutz le'mekomo*. (ב' ה')
- Which *avodah* can be done by a non-*kohen* and what is the implication of this law? (ג' א')
- When is the blood of a *korban* still *kosher* if it spilt on the floor? (ב' א', ג' ב')
- How can a *korban* be remedied if the blood was sprinkled on the wrong location? (ג' ב')
- Is a *korban* invalid if a person slaughtered it with the intention to eat half a *kezayit* and burn a half a *kezayit* outside its allotted time? (ג' ג')
- What three prohibitions punishable with *karet* are not applicable to hooves? (ג' ד')
- To what other parts of the animal do these prohibitions not apply? (ג' ד')
- Does *pigul* apply to the milk of a sacrifice? (ה' ה')
- If one slaughters an animal with the intent to sprinkle the blood in the incorrect location, does this invalidate the *korban*? (ג' ו')
- What are the only three thoughts that invalidate a *korban*? (ג' ו')
- What does *R' Yehuda* add? (ג' ו')
- *B'dieved*, according to *Beit Hillel*, what is the minimum number of locations that the blood must be sprinkled in order for the *korban* placed on the outer *mizbeach* to be valid? (ד' א')
- About which *korban* do they argue with *Beit Shammai*? (ד' א')
- Give two examples of the importance of this law? (ד' א')
- How does the above law differ for *korbanot* whose blood is sprinkled on the inner *mizbeach*? (ד' ב')
- What is the law if a person had *machshevet chut le'z'mano* during only one of the sprinklings of blood? (ד' ב')
- Complete the following general rule: (ד' ג')  
 "כל \_\_\_\_\_ בין \_\_\_\_\_ בין \_\_\_\_\_ חייבין עליו משום פיגול."
- For what is the blood of an *olah* a *matir*? (ד' ד')
- What is *R' Shimon's* rule regarding *pigul*? (ד' ד')

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 <sup>nd</sup> February ב' אדר	3 <sup>rd</sup> February ג' אדר	4 <sup>th</sup> February ד' אדר	5 <sup>th</sup> February ה' אדר	6 <sup>th</sup> February ו' אדר	7 <sup>th</sup> February ז' אדר	8 <sup>th</sup> February ח' אדר
Zevachim 4:5-6	Zevachim 5:1-2	Zevachim 5:3-4	Zevachim 5:5-6	Zevachim 5:7-8	Zevachim 6:1-2	Zevachim 6:3-4

